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In having failed to fully appreciate this, Professor Rabbeno has allowed a rare opportunity of doing a real service to Italian economics slip by.

We have confined ourselves for the most part to this last chapter, as it represents the part most interesting to American readers. It would have led us somewhat too far into the consideration of the subject of method to have discussed the author's opinions regarding the Austrian school. He expresses himself very strongly upon this point and hardly does them justice. What defects there are in the book are, for the most part, to be found in the last chapter. The remainder of the book shows careful research and deep study and will be an invaluable aid to Italian students of commercial policy.

Philadelphia.

L. S. ROWE.

The Principles of Ethics. By HERBERT SPENCER. Vols. I., II. Pp. 572, 465. New York: D. Appleton & Co., 1893.

Even the most strenuous opponents of the Spencerian system of philosophy cannot help joining with the friends and adherents of Mr. Spencer in congratulating him on his completion of the final volumes of his great life work, the "Synthetic Philosophy." He has attained this result in spite of persistent ill health and greatly advanced age, and, while one feels that there is not that fullness of illustration and solidity of treatment so characteristic of his earlier volumes, due to the fear lest he should not be able to finish his work, yet one does not perceive any falling off in Mr. Spencer's marvelous power for keen, rigid and comprehensive analysis of the complex relationships of social life. It is fortunate for evolutionary ethics, and for science generally, that Mr. Spencer has given a final and an authoritative exposition of his views on the economic, political and social problems now so prominent.

These volumes are made up of parts issued at different times. With the exception of the now famous "Data of Ethics," 1879, the parts (II) "Inductions of Ethics," (III) "The Ethics of Individual Life," (IV) "Justice," and (V) "Negative and (VI) Positive Beneficence," have all been published since 1891. Volume II treats of Justice and Beneficence.

The sum and substance of Mr. Spencer's discussion of the ethics of social life consist in elaborately setting forth the conditions prerequisite to a harmonious and progressive social life. Examining inductively, as well as reasoning deductively, concerning the conditions of existence in the whole animate world, then among ancient and present primitive races, and finally among civilized peoples, he finds the one absolute condition of the ideal social state, wherein perfect

justice prevails, to be the fulfillment of the great law (first enunciated by him in 1850) of equal freedom, that "every man is free to do that which he wills, provided he infringes not the equal freedom of any other man." This is the central idea of the Spencerian system of political and social ethics. It is the major premise from which follow Mr. Spencer's well-known and generally disputed deductions respecting the rights and duties of the individual and the limited sphere of governmental action and predominance.

Having established this ultimate and absolute dictum of justice Mr. Spencer deduces the several corollaries thence derived. They are set forth in their logical sequence in the chapters on "The Right to Physical Integrity," "Free Motion and Locomotion," "Uses of the Natural Media," "Property," "Incorporeal Property," "Gift and Bequest," "Free Exchange and Free Contract," "Free Industry," "Free Belief and Worship." The maintenance and protection of these "rights" become the sole function of "the State," the nature, constitution and duties of which he next proceeds to discuss.

"The end to be achieved by the society in its corporate capacity, that is, by the State, is the welfare of its units." The State is simply and solely the agent or instrumentality of a community or people for "preventing interferences with the carrying on of individual lives;" and "the ethical warrant for [State] coercion does not manifestly go beyond what is needful for preventing them." If governments assume other duties than those of maintaining justice and equal freedom for all by arrogating to themselves industrial, educational and other functions, it is violating the very law of equal freedom which alone gives its existence an ethical warrant.

It will doubtless be a surprise to many writers to learn what comprehensive words justice and equity are in Mr. Spencer's mind. He justifies and encourages legislation which makes railroads responsible for injuries sustained by their employees. Quarantine and sanitary inspection laws he would have. The State care and municipal supervision of our public roads meets with his approval. Inheritance taxes have an ethical justification. He would have the State protect individuals free of expense, not only from foreign foes and criminals, but from offenders classed as civil. Thus he utters his wonted vigorous protest against the "miserable *laissez faire* which calmly looks on while men ruin themselves in trying to enforce by law their equitable claims," and at the same time allows governments to supply them "at other men's cost with *gratis* novel reading."

The publication of the divisions on Negative and Positive Beneficence should dissipate the charges usually preferred against Mr. Spencer and his philosophy that there is no heart in him, that he has

no generous consideration for the strugglings and sufferings of humanity, for in these closing parts he points out how the ethical progress of the race is retarded if altruistic actions be not constantly dwelt upon and practiced by all. The beneficent and maleficent effects, both immediate and remote, of man's actions upon himself and fellowmen are treated in a manner at once philosophical and inspiring. His chapter on "Relief of the Poor," contains some timely warnings; and those on political and social beneficence inculcate man's duties to his fellows in no uncertain language. Even though one holds views opposed to Mr. Spencer's, the careful reading of these two masterly volumes must needs make one regard with profound admiration this fearless mariner who has so long opposed the hostile waves of public opinion.

Philadelphia.

FRANK I. HERRIOTT.

Our Indian Protectorate, An Introduction to the Study of the Relations between the British Government and its Indian Feudatories. By CHARLES LEWIS TUPPER. London and New York : Longmans, Green & Co., 1893.

So little is known in the United States concerning the government of India, its history or its present working, that we welcome with pleasure a new work on the subject. The average knowledge of even our educated classes, concerning what we may well call one of the noblest monuments of Anglo-Saxon genius—the organization of India—is indeed indistinct. We believe that the general impression in this country of English rule in India is that it is oppressive and bad. Such an impression only shows our ignorance of the subject, an ignorance which a perusal of the present work will go far to dispel.

Mr. Tupper writes as one thoroughly familiar with the subject with which he deals. This very familiarity, and the fact that he confined himself to the Protectorate in India, renders his work in no sense an elementary treatise. One unfamiliar with the English government, or the main facts of Indian history, must read the text carefully if he would carry away correct ideas. The Indian Protectorate is that part of the territory of the Indian Empire under the rule of native princes, whose authority is upheld by the British government, but over whose acts the English government exercises more or less direct control. According to the official return in 1886, there are 629 of these Feudatory States in India, with a total area of 638,672 square miles, and a population of 65,000,000 of people, or over one-fourth of the entire population of the Empire. The work is a discussion of the relations between these feudatories and the English government, including an historical outline of how these relations were brought